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There are three basic functions of the college relevant to the drug abuse problem: the therapeutic, the preventative, and the developmental. The first principle of psychedelic drug education may be termed the sympathetic attitude. It involves a thorough understanding of drugs on the part of the college administration, plus the ability to treat drug users, actual and potential, as developing human beings. The second principle for drug education is the provision of complete information on Lysergic Acid Diethylamide (LSD), pro and con, preferably in a library section where students may find it easily. Information to students should be supplied, if possible, by those persons to whom the students can comfortably give credence. The third principle is the substitution of preferable alternatives to those students searching for self-insight, since most of them have already rejected the cultural pursuits offered and accepted by other students. LSD is a response to an experienced deficiency. Our institutions are not providing an adequate context for self-exploration, and it is in this area that colleges should think through their curriculum and make changes which would encourage personal growth. (CJ)

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LSD and the Student: Approaches to Educational Strategies[1]

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Many of you must make some very practical decisions about psychedelic drugs. Certainly, you are seeking basic information which will lead to rationally based attitudes toward "LSD" (used as a shorthand for all psychedelic drugs). But attitudes sometime imply action. And here you may feel confused, relatively helpless and unable to formulate policies toward the LSD question which satisfy you as being constructive. I think we have all asked the question, "What can we do at our educational institution?"

I hope I can be of some help in suggesting a structured model for drug education and attitude change for students in our colleges and universities. I will be presenting some principles which seem to me to be the core of an educational approach to the growing problem of psychedelic drug misuse. (Hopefully, these principles are also relevant for secondary education.) My observations and perspectives include a three year involvement in the psychedelic movement as a dedicated LSD user.

Are Psychedelics a Problem?

Let us examine one possible source of confusion. As you have become more fully exposed to the psychedelic issue, you may have come to the conclusion that LSD is less dangerous than you formerly believed. Indeed, your attitudes may have been shifted such that you can consider the possibility that LSD may be a good thing for some or many students. And if preconceptions and biases are jolted, it may be a good thing. But let me point to two outlooks which could have serious consequences for your students: (1) You may be tempted to conclude that there is no real drug problem with psychedelics, that LSD is probably not much worse than alcohol. (2) Too easily, you might assume that nothing can be done even if it is a problem, that students will not listen to college personnel, that avenues of communication are irreparably blocked or that the college is not an appropriate institutional unit to get involved in what can be seen as a personal or legal matter.

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In contrast, I respectfully suggest that a growing mass of evidence points to the abuse of LSD as a very serious problem which may get more severe before it gets better. The potential of serious physical, psychological and spiritual damage to an individual, though unpredictable, is enormous. Further, whether or not you consider it a problem, its incidence on your own campus is likely to increase. The use of psychedelic drugs is rapidly spreading to high school and junior high school populations and it seems reasonable to predict that more and more entering freshmen will be predisposed toward continued or initial experimentation with these easily available and virtually uncontrollable substances. It could be an error in judgment to assume that your particular campus is insulated from the problem; its prevalence is rarely visible and its use is well concealed.

I think there is a central question which you and the student can objectively consider: "Do the possible benefits of the use of LSD justify its possible disadvantages?" In a sense, the answer depends on one's value system. For example, if the college experience is seen as a relative waste of time, chalk up a plus for LSD, since its use may well predispose a student to "drop out." If you think the university able to provide a meaningful and constructive context for an individual's growth--a minus for LSD use. And so on.

Before we get to specifics, let me apprise you of my own biases. After 30 LSD experiences and a near total commitment to the personal and social promise of the psychedelics, I do understand the power, profundity and dramatic impact the experience can have. But I am much less sure of its ultimate benefits, even from so called "good trips." Although I accept the validity of the goal of "expanded awareness" or "higher consciousness." I am convinced that LSD is just about the worst way to go about attaining it. Further, I could not advise anyone I knew, cared for or loved to take it in any but a professionally controlled context for specifically therapeutic reasons.

Drug-Related Functions of the Educational Institution

It seems to me that there are three basic functions of the college relevant to the drug abuse problem. The first is a therapeutic one. For example, what do you do if a student comes to you during or after a bad drug experience and requests help?

The second issue is one of prevention. How do you reduce the probability, on your campus, of detrimental consequences from indiscriminate use of psychedelic drugs? A third and equally important function involves the university's role in the development of the student as a human being. How can the institution meet those needs of the student which propel him toward interest in drugs?

Given the general functions relevant to drug education, let me propose some basic principles of the educational process, and suggest specific methods for their implementation.

Principles of Psychedelic Drug Education

The following principles and methods are based on the orientation that it is desirable to take action which will reduce the use of psychedelic drugs among the student population. They also embody the attitude that each student be encouraged to make his or her own decision whether or not to use LSD.

Principle I: The Sympathetic Attitude

A. Self-Education

Knowledge is a prelude to understanding. Students will reject your expertise on drugs, but only if you over-represent your wisdom. It is necessary to become as informed as possible yourself. Do the basic reading. Know the basic facts. Be able to cite relevant articles and sources. But also be very humble. Students are increasingly sophisticated and getting caught in an unfounded conclusion or a flip generalization can quickly destroy your effectiveness.

Examples of General Background Reading

1. R.E.L. Masters and Jean Houston, Varieties of Psychedelic Experience, Holt, Rinehart and Winston, 1966, 326 pp. hardcover
2. Cohen, Sidney, The Beyond Within: The LSD Story, Atheneum, N.Y., 1964, 231 pp.
3. Alpert, R. and S. Cohen, LSD, New Amer. Library, 1966, 128 pp. paperback
4. Solomon, David, LSD: The Consciousness-expanding Drug, 1964, G.P. Putnam Sons, 268 pp. paperback

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B. Basic Sympathy

Obviously, it is better not to approach the LSD user (or potential user) with preconceived ideas. He is not necessarily sick, nor is he necessarily irresponsible. You approach a user as you would any other human being who is in the process of development. As a matter of fact, the kinds of students most attracted to psychedelics are just those whom we might consider the most intelligent, creative and imaginative. Based on research I did at Harvard, the psychedelic user is likely to be very different from the kind of individual who becomes dependent on narcotics, barbiturates, tranquilizers or alcohol. Most students are not using LSD to forget what they already have, but to discover and attain what they haven't. I would suggest to you that the greatest proportion of students experimenting with LSD should be respected for their courage in exploration, for their curiosity and for their conscious or unconscious commitment to self-discovery. Unfortunately, this basically positive instinct is misdirected and perverted through the use of LSD.

C. The Implementation of Sympathetic Attitude

1. The legal issue: One of the most powerful barriers to staff-student communication is the LSD (or marijuana) user's fear of disclosure to enforcement authorities. In most states, students are subject to criminal prosecution for LSD use and are reluctant to approach educators and administrators for help if the school is likely to report their drug involvement to legal authorities.

In drug education and counseling, the promise of confidentiality is a powerful ally. Learn the laws in your state regarding privileged communication. If there is an undesirable possibility of confiscation of your files, you might refrain from making written evidence of the student's drug involvement. From an enforcement point of view, the casual LSD user is of minor importance compared with illicit manufacturers and distributors.

But whatever attitude toward disclosure you or your school take, it is of primary importance to make that attitude explicit for the student body. Specifically, if an individual begins to present self-incriminating statements, you should advise him immediately of the degree of confidentiality you can guarantee. Bad faith, or "finking" on a student, without policy being made explicit, is disastrous for the overall objective. Honesty and openness of intent is crucial.

2. Therapeutic services: LSD use can result in "bad trips"--terrifying and disorienting experiences. As psychedelics spread in availability, bad trips will increase in prevalence. A "freaked out" student needs help and support immediately and perhaps desparately. What can he do? Where can he go for emergency help?

For one, your school's Health Services are logical places for emergency treatment. But it is important to realize that the LSD panic state is not a standard medical problem and simple chemical antidotes may only be slightly effective. However, an emotional and interpersonal environment of warmth, gentleness and support can make the difference between the inception of a serious psychological disorder and the cessation of a super-nightmare. This principle can be communicated to health workers, and can make the school's facility known as a place of refuge for severe drug reactions.

Again, Health Service policies must be clearly articulated to the student body. This would include general orientation and specific guidelines for disclosure and confidentiality. If a panicked student feels that his arrival at a Health Service or local hospital will lead to dismissal or legal prosecution, anxiety and desperation can be compounded, and professional help may be received. Even if the school regards LSD use as a major indiscretion subject to disciplinary steps, a bad trip itself is more than punishment enough, and is best treated as a psychiatric incident rather than a regulation infraction.

3. Effects of sympathetic attitude: There are two major accomplishments of a truly sympathetic orientation toward the student and LSD. First, it makes all further efforts more credible and effective. Secondly, an open, more honest and understanding approach to the student (or hippie) shakes up his preconceptions of you as the "square, authoritarian" which you inherit because of your role as part of the functioning "Establishment." It can melt the barriers of mistrust or fear and therefore can create a real possibility of fruitful dialogue. In some measure, proclivity toward psychedelic drug use is related to the students' conception of the institution

as authoritarian, impersonal and insensitive. As you become more understanding when you deal with LSD users (or potential users), the paranoid atmosphere dissolves and they become truly ready to consider what you have to say.

Principle II: Information Availability

To tell a student he should not use LSD or marijuana is to convince him of nothing. Coercion works inversely with LSD attitude change. Yet, I personally have great faith in the students' common sense and independent judgment, given all the facts. The more they know about LSD, the less they will want to use it.

Under this assumption, which I shall support below with empirical data, I propose the creation of a psychedelic file, library or library section where LSD relevant written material is available to students. This drug information center could contain sources available on reserve and loan to students, all relevant to the general question, "Are psychedelics worth it?" As I suggest below, it might also contain material relevant to the question, "What are the alternatives to LSD?" Pro and con material would be included in perhaps four main categories:

A. Legal Education

Whether you approve or not, the use, possession and sale of most psychedelic agents is against the law. Some of the penalties for conviction are, in practice, relatively mild; others are extremely severe.

Your students need to know the laws and penalties attendant to drug use in your state and community. Some students are unaware of the seriousness of drug convictions. It is true that mere knowledge of drug laws, especially considering the relatively low probability of arrest, may not prove a significant deterrent. But in order to make an intelligent judgment, students should be made quite clear on drug-relevant legislation.

B. Drug Effects: Physiological

There is increasing evidence that LSD may be physiologically harmful to living organisms. Research on humans has been limited because of methodological difficulties, but the mainstream of studies with animals is not likely to make the LSD-user feel any more comfortable.

More recently, preliminary research with humans has implied extreme caution for potential LSD users. In a very few cases, epileptic seizures have been reported as a probable result of LSD trips. Much more seriously, chromosomal damage has been observed in conjunction with introduction of small concentrations of LSD into human blood. Such damage has been found in the cells of "acid-heads" and could conceivably be passed on to children.

Although (at this writing) the physiological conclusions of LSD research is still very tentative, it is important for students to become immediately aware of possible deleterious effects. The physical issue is compounded by dangerous impurities likely to be found in some black market LSD.

Examples of Relevant Physiological References

1. Buscaino, G.A.: Ric. sci., Roma 21: 519, 1951 (Excerpt: "Following chronic administration of LSD in dogs, degenerative changes of ganglionic cells in the brain have been described."

2. Cohen, Maimon M. and Michelle J. Marinello, "Chromosomal damage in human leukocytes induced by lysergic acid diethylamide," Science Magazine, 17 March 1967 (Abstract: "Addition of LSD to cultured human leukocytes resulted in a marked increase of chromosomal abnormalities. . . Cytogenetic investigation of a patient extensively treated with this drug over a 4 year period. . showed a similar increase in chromosomal damage."

C. Drug Effects: Psychological

LSD: insight or insanity? The answer is unclear; it depends upon the context, the definitions and the reliability of statistics. We do have some relatively clear facts. The clinical use of LSD in the treatment of chronic alcoholism and neurotic disorders is extremely promising. But there is also the significant possibility of severe emotional damage in uncontrolled, nontherapeutic settings.

The chance of permanent psychosis on any one LSD trip is small. However, the chance of avoiding emotional damage from continued use may well be smaller. Further, on any given trip, there is never a guarantee against LSD induced suicide, psychosis or emotional immobilization, no matter how experienced the "head," nor how good the "set and setting," nor how competent the psychedelic guide. Perhaps equally relevant are the self-defeating delusions resulting from subtle dependence on the pleasant brands of chemically-induced perception.

To make universal pronouncements regarding certain and immediate psychological disaster from LSD use is not only misleading, but probably not very effective. Students' friends who vouch for LSD are likely to invalidate any all-condemning attitude. Of course, more students are becoming personally acquainted with cases of those who have gotten lost in inner space and "flipped-out," perhaps never to return a whole person.

Obviously, these and other factors make it much more difficult for the average LSD user to study or stay involved in an educational institution or job. Extensive use of psychedelics makes dropping out much more likely. Of course, to many students, this prospect is not particularly unwelcome.

Examples of Relevant Psychological References

1. Cohen, Sidney and Keith Ditman, "Prolonged adverse reactions to LSD," Arch. Gen. Psychiat. 8:475-480 (May, 1963)

2. Frosch, W.A. et al.: "Untoward reactions to LSD resulting in hospitalization," N.E.J. Med., 273: 1235-1239, (Dec. 2) 1965

D. Spiritual Effects

The spiritual factors surrounding the LSD issue have become more and more pertinent, if for no other reason than the propagandic assertion that any physical or emotional damage is justified by the promise of LSD-created spiritual attainment. This appears in a context of a kind of spiritual or existential revolution occurring in the youth culture. The "New Philosophy's" phraseology may or may not include the word "God," and focuses on increase in awareness or "consciousness." Frequently, the object of the quest of life is seen as direct experience of Ultimate Reality. The philosophical foundation is mystical and emphasizes inner divinity as contrasted with a transcendental Supreme Being or Force. It seems inextricably connected with the search for meaning, purpose or identity in the individual's life.

The question of identity and meaning may well be the most profound concern of our most competent and open students. Thus we can easily understand the enormous appeal of the psychedelic drugs and their link to the new religion. For psychedelic proponents and proselytizers argue that LSD provides an answer to the existential lack, that it generates authentic mystical experience, that it gives "a glimpse of God."

It is true that LSD experiences can generate religious feelings and are frequently described in quasi-spiritual terms. The dramatic quality of the trip can easily convince the user of its aunthenticity. The self-delusion of "enlightenment," "nirvana" or advanced mystical attainment can be, however, very unfortunate. From my viewpoint, the gap between feelings of spirituality and their application to everyday life is an enormous abyss rarely perceived by the acid-head. Too often, even the most alert LSD user undergoes a remarkable kind of ego-inflation associated with a spiritual one-up attitude. The religious tripster often feels he has found the answer, and becomes ensnared in the assumption that the LSD illusion is very close to the Ultimate Reality. Ironically, the adoption of psychedelics as a way or method for attaining higher consciousness is a barrier to those very goals the individual cherishes.

It is ironic that psychedelic spiritual philosophy draws so heavily on mysticism, oriental philosophy and the concept of spiritual teachers ("gurus"). It is ironic because the greatest living and past Masters of esoteric thought and practice have unanimously condemned the use of drugs for spiritual gain. The spiritual teachers point out the psychedelics can only hinder the attainment of increased consciousness or closeness to God. The LSD experience is compared (at its best) to a mirage, a super-dream, an illusion which, when pursued and taken for real, makes self-development impossible. Such observations from mystics respected by psychedelic religionists are not well circulated. However, they are bound to have a measurable effect on the increasing number of students who link LSD to profound self-discovery.

Examples of Relevant Spiritual References

1. Baba, Meher: God in a Pill: Meher Baba on LSD and the High Roads, 1967, (Sufism Reoriented, 1290 Sutter St. San Francisco 94109). 11 pp. 15¢

2. Braden, William, The Private Sea: LSD and the Search for God. 1967, Quadrangle Books, 250 pp.

3. Coehn, Allan Y., "God and LSD: The Psychedelic Illusion." 7 August, 1966, Boston Sunday Globe Magazine.

E. Potential Results of Information Availability

If a student is given a balanced view of LSD, will he be more or less likely to "turn on?" This is an empirical question; perhaps I might relate results of some preliminary research. Recently, a young "hip" research assistant went to the Haight-Ashbury section of San Francisco to interview acid-heads. The forty LSD users interviewed averaged 1.4 years drug experience and 20 trips. Their mean age was 18; some were students, many were hard-core dropouts.

Despite their heavy involvement with LSD, 50% said they would stop using psychedelics if they knew of scientific research that suggested physical harm from LSD. On the psychological level, approximately 60% would stop if they thought that LSD would likely cause emotional difficulties in themselves or friends.

The spiritual category is extremely revealing. 80% of those interviewed believed in God as such. 92% believed in "mysticism." Significantly, 82% thought that valid mystics accepted the LSD experience as an authentic spiritual experience and as a relevant way to pursue spiritual development. Over 70% would discontinue the drug path if a valid mystic known to them said it was spiritually harmful. Almost all said they would cut down their usage if they found a better way to expand consciousness.

I consider these to be hopeful findings, implying a significant efficacy from comprehensive drug education.

Principle III. Source Credibility

When objective, written material and observations are interpreted to the student through a human communicator, the content can become less important than the communication source. I spoke previously of the issue of sympathy and self-education. What other steps can be taken to get the drug information across effectively?

A. Utilization of Experts

Student or non-student youngsters involved with drugs can be a valuable resource for increasing your understanding of the problem. You might, for example, bring them into a seminar and let your staff simply listen to them. In beginning to understand their motives, opinions and attitudes, you can come to appreciate the nature of resistance to anti-LSD communication and help become more credible in your interaction with students.

An interesting twist is to pay drug users on your campus as research subjects to develop an effective campaign countering psychedelic use. Being the experts, they may come up with ideas particularly relevant to your local situation, and may even change their own attitudes.

B. The Role of the Ex-user.

As more people turn to the use of psychedelic drugs, more persons are "turning off," having personally discovered its debilitating or inadequate effect. The vanguard of the serious hippie movement (whom we might call "meta-hippies"), with a few notable exceptions, are rejecting its use. The ex-psychedelic user, for obvious reasons, is perhaps the most effective educational communicator. The potential or current user cannot

deny this individual's experience. The usual rationalizations (E.g. "He hasn't turned on; how can he know?") don't work, and pro-LSD students almost have to listen. Recently, I saw an amazing turnabout in LSD use in a California high school, where psychedelic fervor had been exploding. When the two original leaders of the movement came back and spread the work that they had stopped using LSD and that is was psychologically and spiritually harmful, a remarkable de-escalation took place.

In Berkeley recently, we had a panel of 8 ex-LSD users who presented their experiences and observations to 500 students, many of whom were pro-LSD. The panelists told the audience why they had used psychedelics, what the negative effects had been, and what the positive alternatives were. The response of the students was very encouraging, many of whom were really beginning to face the issues.

Students who have used LSD and stopped can function as a valuable liaison on your campus, even if they don't make public appearances. They can serve as sympathetic advisors to university staff as well as acting as informal counselors for certain students who otherwise could not be reached.

C. Extra-Campus Sources

If local ex-users are unavailable or inappropriate for visible appearances, it is possible to set up public seminars, lectures and symposia featuring outside speakers. Again, it is important to import credible sources, persons with direct experience with psychedelics, or those having very close and sympathetic contact with the psychedelic scene. Officials of "the establishment"--academicians, medical personnel and law enforcement agents must be carefully scrutinized in terms of their credibility to students. Frankly speaking, many universities and colleges have brought in "authorities" who had opposite the effect intended. Utilize your student liaison people in choosing outside presentations.

Principle IV: The Dissemination of Alternatives

A. Alternative Methods to Higher Consciousness

In the long run, this fourth principle is probably the most important. Even to well-informed students, turning to drugs may seem the best way to approach their life concerns, if only by default. And it is a basic counseling principle that you don't take something away from a student unless you replace it with something else. When you ask a student to discontinue drugs, you are implying that some other course is more desirable, but the usual cultural alternatives may already have been rejected. Probably the most compelling and thought-provoking statement to the LSD user is that another approach is superior.

The inescapable fact is that there are better ways to expand consciousness and generate self-insight. Unfortunately, the infusion of these alternative methods into our culture has lagged behind the faddish spread of chemical techniques. I would strongly suggest that literature on alternate methods be made centrally available for the student, perhaps in that same library of drug information mentioned above. The library could include many different kinds of sources, reflecting a range of alternatives from physical exercises to humanistic psychology and Eastern mystical practices. Let me

mention a few: silence, fasting, artistic expression, awareness exercises, psychotherapy, sensitivity groups, yoga, meditation, Christian mysticism, etc. In addition, there is an abundance of literature available written by great Indian and Oriental writers who have developed a sophisticated expertise on consciousness, easily made feasible for the Western student.

A further step would be for your educational institution to support visits, talks and demonstrations by experts in these somewhat unusual techniques. Obviously, some of the approaches will be more useful or credible than others. But they do seem to have two important precepts in common: (1) You have to do it yourself--no drug can do it for you, and (2) The maximum freedom rests in being able to stay in society (or anywhere) and develop yourself, not to be at the mercy of your internal and external environment.

Example References of Alternative Approaches

1. Baba, Meher: God Speaks, 1955, Dodd Mead & Co., N.Y., 252 pp.

2. Puce, Ivy O., What Am I Doing Here?, 1966, Sufism Reoriented Inc. (1290 Sutter, San Francisco 94109), 52 pp. + good bibliography (paperback, $1.25)

3. Journal of Humanistic Psychology, Anthony Sutich, Ed., 2637 Marshall Drive, Palo Alto, Calif. 94303

4. Stevens, Don. E., Listen, Humanity, 1957, Dodd, Mead Co., 251 pp.

5. Watts, Alan, Psychotherapy East and West, 1961, Pantheon Books, 203 pp.

B. Challenge for the Educational Institution

If we merely focus on diminishing the use of psychedelic drugs, we are attacking only the symptom, not the cause. LSD use is a response to an experienced deficiency. We must give at least equal attention to those factors relevant in creating the deficiency. By now, the basic problem in drug-attracted students has been restated hundreds of times: the quest for (1) structured values, (2) meaningful life objectives, (3) fulfilling personal relationships, (4) truth within oneself, and (5) the nature of truth and purpose in the universe. Our society and its institutions are not providing an adequate context for this kind of exploration. This is partially why the student community can claim that schools and colleges are "consciousness-contracting" places where the search for personal meaning is ignored.

What to do?

I respectfully suggest that institutions like yours and mine make a concerted effort to recognize, nurture and support this basic and growingly pervasive human instinct for non-intellective, personal or "spiritual" growth. There is more to life than mere adjustment to social requirements, whether in the areas of study, peers or vocation. Too long mental health has been construed as the absence of pathological symptoms. I think we

must be alert to the possibility that each student has an almost unlimited potential to become truly self-actualized.

Whatever the role of the college has been in this process, it has been insufficient. To relegate the most important phase of a student's college experience (i.e. identity-development) to the bull session or to his own ingenuity is simply to encourage his growing alienation from the educational institution.

To implement this kind of orientation may imply a slight re-thinking of our educational philosophy. It clearly involves a closer consideration of disaffected students' views about the institution. Student gripes need not be a thorn in the side of administration and faculty, but a spur to constructive change. At the same time, the school's responsiveness to students' evolving needs should include an emphasis on student responsibility for coming up with practical solutions to situations which they feel inhibit their intellectual and personal growth.

One of the obvious areas of constructive institutional response is in the academic curriculum. The orientation being propounded would imply substantial additions to the scholastic program. For example, curricula could include credited courses in different phases of personal development freed from the competitiveness of grade-getting. Concepts like "creative expression, expression," "self-discovery," "practical mysticism," etc. can become course titles, dynamically implemented without the loss of scholarly rigor. At the least, academic departments in the humanities and social sciences can sponsor seminars and symposia relevant to these areas.

Congruently, the role of counselors (whether psychiatric, psychological or educational) can be expanded to complement the academic experience. Guided exploration of oneself should be considered an expansion of the scholastic program instead of a vaguely shameful process that one embarks upon to "cope with problems."

It would be naive to expect that ideas like these would be received without intense skepticism and resistance on the part of some faculty and administrators. On the other hand, even for the most skeptical, such new emphases can be seen as a welcome alternative to students' increasing hostility toward the college as an institutional unit and to LSD-inspired dropouts.

CONCLUSION

I feel very optimistic that principles like those above can successfully motivate students to reject the drug approach to life enhancement, b ut I also feel a sense of urgency. I just don't think it helpful for us to sit back and "let the LSD problem run its course." There is no question that the uncontrolled use of psychedelic drugs is producing severe damage to many persons' lives. How much damage is too much? This you must decide for yourselves. For me, it is difficult to take lightly. I have seen too many students, friends and acquaintances undergo crippling disorientation, agonizing suffering and a tragic loss of personal freedon. Then there are many more fortuante ones who have only wasted valuable time.

In a sense, any decision for structured action is a gamble. But if

you must gamble, why not go the way of intense drug education? For even if LSD turns out to be less harmful than indicated, you have lost only a little time and money, become better educated and probably enhanced communication with your students. If, on the other hand, you go the other way, assuming that LSD is not such a great problem or that it is not your responsibility, then you may lose a great opportunity to be of service to real needs in times of crisis. And perhaps equally important, you might lose the initiative in changing your environment from a consciousness-<u>contracting</u> institution into a consciousness-<u>expanding</u> oasis.